in the course of which Setthathirath, faithful to his tactics, succeeded in escaping once again. Since the rainy season was approaching and the Burmese were without provisions, they had to go back towards Vientiane where they expected to be able to spend the winter. But they were so harrassed all along the road by the detachments which Setthathirath sent out on their heels that they regained Burma in all haste with their prisoners (August 1565). 643* 648* 726 175*

"In sum Bureng-Naung's efforts, in spite of splendid victories, remained without /88/ any final result. There were those who criticized the king of Lan-Xang for his way of waging war, but the latter knew the defensive resources which his vast country offered, covered as it was with forests and very sparsely cultivated. By constant elusion and by harrying the enemy when they advanced too far he did what very great captains have done under similar circumstances, and it would have been a great imprudence on his part to risk the salvation of the Thai race in formal battles" (1). /723/

1. Cf. Lefevre-Pontalis, op. cit. /"La lutte des Thais contre les Birmans au seizieme siecle." Revue indochinoise, 1914, Vol. XXII, Nos. 7-8./

Campaign of 1568-1569. The king of Burma thought that if he turned his arms against Ayuthya once more he would be more successful (2). The young Siamese prince Phra-Naret sent word to

2. The former king of Ayuthya, taken prisoner by Bureng-Naung, had entered a monastery in Ava and had played his role so well that he had been allowed to go on a pilgrimage to Ayuthya. He at once threw off his frock and actively seconded his son in preparing their resistance. /557/

Setthathirath, who hastily sent him reinforcements (1568), but the Laotians fell into an ambush prepared with the assistance of a Siamese turncoat named Oya-Ram and had to return home with all speed. The Siamese had to give up their anticipated revenge, but fortunately for them the /89/ Burmese army was anxious to deal with Setthathirath and did not linger in the region of Ayuthya, but moved towards the Mekong and Vientiane by forced marches.

Second Burmese invasion (1569-1570). The Laotian army was waiting for it at the river crossing and tried in vain to prevent it

daughter, Princess Nang Yot Keo. At an indeterminate date which must come between 1340 and 1350, he was given the command of an army destined to reconquer the kingdom of his fathers. According to the Laotian chronicle, the victorious advance of this army enabled Fa Ngoum to declare himself king of Lan Xan. He immediately demanded the submission of all the Thai princes of Mekong. The center of resistance to Fa Ngoum was Phai Nam (spiny bamboos) because of the impenetrable vegetable belt which protected it like veritable ramparts. Fa Ngoum seized it by means of the classical trick of ornamenting missiles with gold and silver, then pretending to retreat and then pouncing on the enemy at the moment when they had scattered to gather the precious metal. In memory of this episode, the town was baptized Vieng Kham which means "circled with gold" and which later became Vientiane, "circled with sandalwood." Fa Ngoum organized his kingdom with force and reigned as a despot. Complaints were made and the king of Cambodia advised him to be moderate. Fa Ngoum then requested that a mission be sent him from Cambodia consisting of religious and lettered men, and of artisans. This mission introduced the orthodox books of Buddhism and a statue of the Buddha (Prabang) which had been presented in the eleventh century to the Khmer sovereign by the king of Ceylon. Prabang thus became the safeguard of the kingdom.

Up until recent years this tradition led one to believe that the introduction of Buddhism into Laos dated from Fa Ngoum. The discovery of a certain number of Buddhist sculptures of Khmer manufacture of the twelfth century A. D., has destroyed this theory (see below: Introduction of Buddhism to Laos).

After a series of wars, Fa Ngoum died in 1373 at the age of fifty-eight. His successor Sam Sen Thai reigned from 1373 to 1416. He kept [16] peace in his kingdom and passed on to his successor a prosperous kingdom, well established and living in peace, and at the same time dreaded by its neighbors.

The fifteenth century saw a succession of sovereigns about whom history has nothing in particular to tell. Let us mention, however, a war with the emperor of Annam. The first part of the sixteenth century passes under the reign of King Phothisarath (1506-1547), a pious Buddhist. One of his most famous actions is the edict against the cult of Phis. Setthathirath came into power in 1548 after a war with the Burmese. His death was followed by a troubled period. The beginning of the seventeenth century is particularly obscure, but in 1637 a great king called Souligna Vongsa (1637-1694) ascended